

Church Matters.

Religious Notices.

FIRST PRESBYTERIAN CHURCH—Rev. H. W. Ballantine, Pastor. Public worship on the Sabbath at 10.30 A. M. and 7.30 P. M. Sunday-school at 12 M. Sunday-school prayer meeting, Sabbath, at 7 P. M. Weekly prayer meeting, Thursday, at 7.45 P. M.

FIRST BAPTIST CHURCH—Rev. Ezra D. Simons, Pastor. Sunday services: Preaching at 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. The Lord's Supper on the first Sabbath of each month, close of morning service. Weekly prayer meeting every Thursday evening at 7.45 o'clock.

METHODIST EPISCOPAL CHURCH—Rev. D. R. Lowrie, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M. Sunday-school at 2.30 P. M. Prayer meeting Thursday evening at 7.45. Class meetings Tuesday and Friday evenings at 7.45.

THE WESTMINSTER PRESBYTERIAN CHURCH—Fremont street, corner Franklin. Rev. S. W. Duffield, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 12 M. Weekly prayer meeting at 8 o'clock each Thursday evening, in Chapel parlor.

CHRIST CHURCH (EPISCOPAL)—Liberty street. Rev. W. G. Farrington, D.D., Rector. Morning service 10.30 o'clock; Sunday-school at 9.30 A. M.

CHURCH OF THE SACRED HEART—Rev. J. M. Nardiello, Pastor. First mass, 8.30 A. M.; High mass, 10.30; Vespers, 3 P. M.; Sunday-school, 2.30 P. M.

BREKLEY UNION SABBATH SCHOOL—In Berkeley street-house, Bloomfield Avenue, every Sunday, at 3 o'clock P. M. John A. Skinner, Superintendent. All are welcome.

WATSESSING M. E. CHURCH—Rev. J. C. Owens, Pastor. Sunday services: Preaching, 10.30 A. M. and 7.30 P. M.; Sunday-school, 2.30 P. M. Prayer meeting, Thursday evening at 7.45. Class meeting on Tuesday evening at 7.45.

ST. PAUL'S PROTESTANT EPISCOPAL CHURCH (Watseessing)—Rev. Daniel I. Edwards, Rector. Morning service, 10.30 o'clock; evening service, 8; Sunday-school, 3 P. M.

GERMAN PRESBYTERIAN CHURCH—Rev. John M. Enslin, Pastor. Hours of Service, 10.30 A. M. Sunday-school, 2 P. M. Prayer meeting, Tuesday evening, 7.45.

REFORMED CHURCH, BROOKDALE—Rev. J. M. Enslin, Pastor. Sabbath services, 10.30 A. M. and 7.30 P. M. Sunday-school, 9 A. M. E. G. Day, Superintendent. Prayer meeting, Wednesday evening.

HOPE CHAPEL Sunday-school every Sabbath at 3.30 P. M. Mr. John G. Broughton, Superintendent.

SILVER LAKE—Sabbath-school held every Sunday, in the hall, at 3 P. M. Charles A. Hubbs, Superintendent. Gospel meeting every Sabbath evening at 7.45 o'clock. Weekly Prayer meeting every Wednesday evening.

THE FIRST PRESBYTERIAN Church will close next Sunday while the new organ is being put in position. The usual services, however, will be held in the Sunday-school rooms.

SPECIAL SERVICES will be held at the Park M. E. Church, on Sunday morning. A number of converts will be received into church fellowship. In the evening of the same day, the pastor, Rev. D. R. Lowrie, will deliver the first of a course of sermons to young people. Subject—"The race for riches." Vesper services before the sermon.

WESTMINSTER CHURCH—Rev. S. W. Duffield, pastor, has returned from his vacation, and will preach in his own pulpit to-morrow morning and evening.

BAPTIST CHURCH—The children's service, ten minutes prior to the regular sermon each Sabbath morning, still is kept up by the pastor. The talk to the little folks, and the children's hymn, are quite a pleasant feature of the morning service.

BLOOMFIELD SUNDAY-SCHOOL TEACHERS' ASSOCIATION—The meeting on Wednesday evening, Sept. 26, will be held in the lecture room of the First Presbyterian Church, and will be in the nature of a Sunday-school Teachers' Sociable. The first regular meeting for the study of the lesson will be held Oct. 3.

Some of the TEXTS used Last Sabbath.

By Rev. Mr. Angier, First Presbyterian Church.

A. M. "Be ye strong, therefore, and let not your hands be weak."

P. M. "One thing I know, that, where as I was blind, now I see."

By Geo. Duffield, D. D., Westminster Church.

"The Lord reigneth; let the earth rejoice: let the multitude of the isles be glad thereat. Clouds and darkness are round about him: righteousness and judgment are the habitation of His throne."

By Rev. E. D. Simons, Baptist Church.

"Is there no balm in Gilead; is there no physician there? Why, then, is not the health of the daughter of my people recovered?"

A. M. "But ye are not in the flesh, but in the Spirit, if so be the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His."

P. M. "Now, when Daniel knew that the writing was signed, he went into his house; and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime."

Canvasers Wanted.

The manager of THE CITIZEN wants one or two young ladies or gentlemen to solicit subscriptions in Bloomfield and vicinity. As no systematic canvass of the township has yet been made, it is fair to presume that a goodly number of subscribers may be obtained. Liberal commission.

A Short Talk to Our Boys and Girls.

BY AN OLD SCHOOL BOY.

While walking toward the Centre School House last Monday morning, we noticed how many boys and girls, all looking bright as new pins, were wending their way to that place. We said to one: "Ain't you sorry the vacation is over?" She replied: "Oh, no, I am glad I love to go to school." Then, we thought of some of the reasons why our Bloomfield boys and girls should love to go to school:

1st. We have such good schools. This statement is true and will bear the closest investigation. A visit to the schools will not fail to convince the most incredulous on this point.

2d. Our boys and girls should love to go to school, because of the great advantages to be gained thereby. How apt you are to think of the "good time coming," and to build those castles in air, that promise so much and realize so little. Do you as often think that the present is largely to do with the "good time of the future"? It is an old saying, but quite true, "As you make your bed so you shall lie on it." Rightly used these school days and school advantages will be unto you as great bags of gold, laid away in a safe place, to be at your disposal in the years to come. The proverb says, "Where ignorance is bliss, 'tis folly to be wise." Children, depend upon it, you will find but very few places in life's journey where ignorance will be bliss, but on the other hand, many and large will be your experiences of the fact that "knowledge is power," and this you will learn from one of two teachers, as you go out into the world, viz., either your lack of knowledge or your possession of it. The time will come, if your life be spared, when these school days will be looked back to as a period of golden opportunities.

As you have now entered on your school term, let me give you a few bits of advice. 1st. *Keep on the right side of your senses.*—Every boy and girl has a right side and wrong side. You have heard of some who put the wrong foot out of bed first in the morning, and with rather unpleasant results. By all means keep on the right side of yourselves; put your best foot forward every time, both as regards the study and recitation of lessons, and your deportment in and out of school.

2d. *Keep on the right side of your teachers.*—By observing rule first, this second matter will be quite easy of attainment, in fact will follow in the natural order of things, but you can never, theless, make a special effort to please your teachers. Remember their's is not a light task by any means, and the more you help them, the more they can and will help you, for it is a poor rule that will not work both ways.

The Story of a Sword.

Recently some workmen engaged in tearing down a portion of an old residence in St. Augustine, Fla., found a sword hidden between the rafters and the roof. The story attached to this relic is a tragedy, one that would appear to be the work of some sort of a ghost. It was found in the possession of Spain, a grand ball was given, at which was gathered the elite of the city. One of the ladies present was noted for her beauty, and her hand was sought after by the officers of the garrison for the many pleasant dances. Owning to some misunderstanding, she became engaged to two of the caballeros for the same dance. The confusion of the quarrel, which resulted in the cessation of the music through the cutting of the strings of the instrument. Hot words and insulting language passed between the officers, and the two repaired to the open street and engaged in a duel, in which one of them fell. The survivor dropping his sword fled precipitately from the spot.

One of the Pacetti family, a boy of some four or five years, witnessed the encounter, and, running out, picked up the sword and carried it into the house. Not wishing to be called upon as witnesses, the parents of the child concealed the sword and kept all knowledge of the same from their neighbors. Thus the old blade has been in its place for upward of three generations.

Who is Shapira?

He is the author of a document purporting to be an ancient manuscript of Deuteronomy, which the savans of London are now examining. Professor L. H. Hall, of Philadelphia, has given the Press some information about him: "Mr. Shapira," says Hall, "is a converted Jew, and is now a member of the Protestant Episcopal Church. He first became known to Americans shortly after the discovery of the Moabite stone, in 1868. He kept a small shop in Jerusalem, and dealt in all kinds of antiques and curiosities, and being a keen, intelligent fellow, he was able to pick up a great deal of knowledge concerning ancient inscriptions. Some time between 1869 and 1873, I cannot recall the exact date, he sold to two Americans several squeezes of pretended Moabite inscriptions. A 'squeeze,' you must understand, is a paper facsimile of the lettering on a stone, made by pressing the paper while damp over the object. Lithographs of these squeezes were distributed to Oriental scholars, who detected the forgery almost at a glance. Shapira had used styles of Phœnician letters of different ages, and the inscriptions when translated were a mass of nonsense. The cheat was a very clumsy one. The next attempt, a few years later, was with another lot of sham 'squeezes,' of which a specimen lot are now in the Berlin Museum. I saw a great many of this second lot myself in Shapira's shop in Jerusalem, the most superficial examination convinced me that they were fraudulent, although I could see that the man had become more skillful. Many German scholars were deceived by these forgeries. Clermont-Ganneau, the savant who first put together the fragments of the Moabite stone, succeeded in getting into Shapira's shop; or, more properly speaking, his factory, not long after this, and satisfied himself that the business of manufacturing fraudulent antiquities was carried on extensively."

The first notable event in the career of Mr. Shapira was his great discovery of Samson's coffin. "A few years ago," says the *Pall Mall Gazette*, "he made his appearance in London with this venerable relic of the period of the Judges, which he endeavored to persuade the authorities of the Palestine Exploration Fund to purchase. The genuineness of the article was vouched by the name of 'Samson,' legitimately inscribed on the wooden archaic characters. Mr. Besant consulted Dr. Neubauer as to the probable date of the inscription; and it was only when the Oxford savant pointed out that the Phœnician had unaccountably missed the name of the Hebrew hero that Mr. Shapira and the coffin simultaneously disappeared."

Repression.

How many live a stingy and niggardly life in regard to their richest inward treasures! They live with those they love dearly, whom a few more words and deeds expressive of this love would make so much happier, richer and better; and they cannot, will not, turn the key and give it out. People who in their very souls really do love, esteem, reverence each other, live a barren, chilly life, side by side, busy, anxious, preoccupied, letting death levels go by as a matter that has a last year's growth, with no present buds and blossoms.

Are there not sons and daughters who have parents living with them as angels unaware to husband and wives, brothers and sisters in whom the material for a beautiful life lies locked away in unfruitful silence—who give time to everything but the cultivation and expression of mutual love? The time is coming, they think, in some far future, when they shall find leisure to enjoy each other, to stop and rest side by side, to discover to each other these hidden treasures which lie idle and unused. Alas! time flies and death shuts away from them the complaint of one in Scripture, "It came to pass, while thy servant was busy hither and thither, the man was gone."

The bitterest tears shed over graves are for words unsaid and deeds unperformed, and for the opportunities which have been left untaken. We never knew how I loved her. "I always meant to make more of our friendship." "I did not know what he was to me till he was gone. Such words are the poisoned arrows which cruel death shoots backward to us from the door of the sepulcher.

How much more we might make of our family life, of our friendships, if every thought of love blossomed into a deed! We are not now speaking merely of personal carresses. These may or may not be the best language of affection. Many are endowed with a delicacy, a fastidiousness of physical organization, which shuts away from them each of these, repelled and overpowered. But there are words and looks and little observances, thoughtfulness, watchful little attentions, which speak of love, which manifest and there is scarce a family that might not be richer in heart-wealth for more of them.—*Mrs. Stowe.*

We Commend this Particularly.

"I don't want my name in the paper. It looks as if I courted notoriety, which I do not." Well, if you do not, you ought to. Your name in the paper pleases from ten to one hundred acquaintances, scattered all over the land, from ocean to ocean, and from the land to beyond the St. Lawrence. Besides, without the names of people in the paper it would be worthless, in fact would not be a newspaper. Just think of it, think of living in this busy world without the notice of some sort. It can't be done. Away off in the Rocky Mountains there is a man who, when a boy, went to school here. Perhaps you never saw him, but the boy knew you, he knew more about people and things than he got credit for. He writes: "Send me the *News*. I want to see the old, familiar names." A girl goes to Nebraska to teach school, and in a little while comes the order: "Send me the *News*. I want to hear from my old home every week." Would any one want the *News* if there were no names of persons in it? No, no! We must have your name, for it brings sunshine and joy into many households. So don't be selfish. It is the mission of the *News* to be a medium of communication between this and other localities, to lighten the burdens of life by cultivating a cheerful spirit, the twin sister to a happy heart. If the *News* has failed in its mission, if it does not make its readers just a little better or happier, then it needs to be reasoned with, gently at first, but with a strip of lath or the *News* board if need be.—*Sauk Co. (Wis.) News.*

[We agree with the above, and fully believe it is the province of our village newspaper to be a pleasant medium of communication between the people of our township. We would carefully avoid all personalities that are bitter or sarcastic, or only intended to wound the feelings of another, but would gladly publish those that are informing, helpful, and encouraging.]

The Clever Women of Mexico.

Spanish tradition respecting the fair sex has not entirely died out in Mexico, and it is with some difficulty that a man is able to do any work except that of teaching.

The stand taken by Senorita Montoya of Puebla is worthy of notice. At the age of twelve years this remarkable girl had finished the course of study at the young ladies' academy where she attended, but she was refused a final examination because it was never given to pupils under sixteen.

Resolved to waste no time, she pursued alone the studies of botany, philosophy, chemistry, and other subjects preparatory to the study of medicine, upon which her whole mind was bent. Before she was fifteen, her father died, and she was left, leaving the family penniless, and she at once, assuming the support of her widowed mother, took up the business of nursing, making a special study of the diseases of her own country.

Under a private tutor she studied Greek, Latin, and mathematics, and at length applied for admission to the medical college at Puebla. After much opposition she succeeded in obtaining permission from the Government to enter as a special student. While pursuing her studies she has supported herself by teaching and by acting as physician in the Woman's Hospital. She has recently passed an examination with high honors, and will soon receive her degree as doctor of medicine. She is now about twenty-five years old.

Art culture is also well developed among Mexican women. At the recent exhibition of paintings, held to celebrate the centennial of the Academy of Fine Arts in the City of Mexico, the second prize was awarded to Senorita Elena Barrios, the first having been given to Felix Parra, a young Mexican artist of remarkable genius, now pursuing his studies in Europe.

The peril of allowing young ladies to go home unescorted in the evening, does not trouble us as it does some of our esteemed contemporaries. There is really no danger at all that we shall have to record any accident to any unescorted young lady—especially now that we have afforded to our young gentlemen such an admirable argument. Besides, we never heard of the opportunity being let slip, anyhow. There is too much politeness in Bloomfield for it. Query: What is the state of social development where it does occur?

WAIT.—"Oh, the drudgery of this every-day routine!" cries many a business man and many a housekeeping woman. "To get through the day, and to have the same round to traverse to-morrow!" Yes, but how do you know what use the gracious Superintendent of your life is making of this humdrum, as you call it? A poor, blind man horse treads his beat, hour after hour, and it all seems to come to nothing. But the shaft he is turning is geared into others, and they into wheels, that in other rooms above him, far away beyond his hearing, are working out results that he could never comprehend. Wait until you see no longer through a glass darkly, and see the unknown bearings and connections of your life-work with other generations, and may be with other worlds.—*Advance.*

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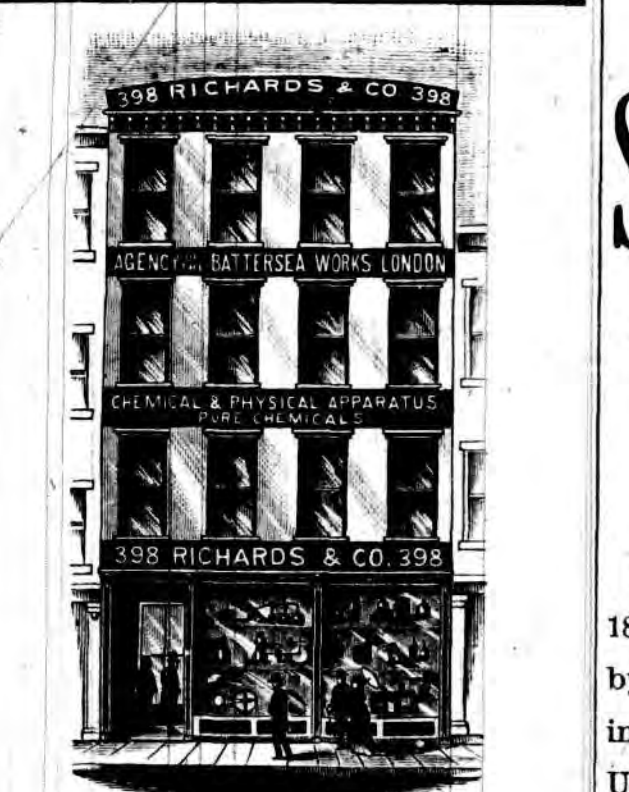
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